CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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THANKSGIVING DISCOURSE.

[The following is the substance of a Discourse delivered at the Orchard-street Church, in the morning of Sunday, Nov. 4th, 1832, being the day set apart by the denomination, generally, as a day of Thanksgiving and praise to Almighty God, for the rapid spread of their doctrines.]

By T. J. Sawyer.

The day spring from on high, hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. Luke i, 78, 79.

Events of apparently trifling consequence in themselves, sometimes transpire in human affairs, which are yet destined to mark the commencement of changes most important to the world. It would hardly have been believed, when our divine Master first made his appearance on earth that he was about to introduce a religion that was to go out in its mightiness, without ostentation or pomp, and overturn altars, and break down idols, and scatter powers, and triumph as now it does over one quarter of mankind. Nor would it have been thought credible even by the most visionary, three-score years ago, had they listened to the solitary voice of Murray, as he proclaimed in the forests of New-Jersey, the *impartial* and *universal grace* of God, that his words were to be taken up and echoed from North to South—that now hundreds of tongues should be enlisted in preaching the undying and boundless love of Heaven—and that thousands and thousands of glad hearts should this day meet to celebrate with Thanksgiving the great goodness of the Almighty.

Human foresight cannot anticipate the ways of a wonder-working God. His footsteps are invisible to mortal eyes. His judgments are a great deep and his ways past finding out. Means the most unlikely, and instruments the most improbable to human wisdom, he often selects to carry on his gracious plans, and when the work is accomplished, man is left only to admire and praise.

When we contemplate the origin and history of the christian religion, we cannot but admire that infinite wisdom and almighty power which has kept and sustained it amidst so many vicissitudes and carried it on "conquering and to conquer," notwithstanding its numerous foes.

It is not my design nor would it comport with the services of this day, to enter into a labored argument to prove that the peculiar doctrines of Universalism are also the doctrines of the word of God. * * * *

We look at Christianity and cannot but observe its Universal charity. Its principles are all universal. This formed the grand objection to it in the first age. It broke over the limits of partialism. It cast aside the swaddling bands of religious infancy and went out into the world in the full strength of its virtue and its universal love. It demolished the separating wall between Jew and Gentile. It beamed upon the family of man like the morning sun. Its chief excellence and glory was found in its diffusive charities, its transcendent and universal hopes.

With an unvarying trust in the living God, who is the Savior of all men," the apostles preached, and prayed, and labored, and suffered. The grace of God through Jesus Christ, a world's salvation, formed their constant and delightful theme. While this theme was retained by their successors, the gospel spread with the rapidity of lightning. The ministers of the cross went out armed with spirit and power, partial systems were exploded, and heathen altars and idols scattered to the four winds of heaven. Then in the language of our text, the day spring from on high visited the world, to give light to them that sat in darkness and the shadow of death, to guide their feet into the way of peace.

But too soon the distinctive doctrines of Christianity became obscured. Corruptions one after another crept in. Philosophy with its vain speculations assumed the place of the teachings of Jesus. The cross of Christ was despoiled of its glory by an unholy alliance with the idolatries of Pagan Rome. So that five centuries had hardly passed, when the great doctrine of "the restitution of all things which God had spoken by the mouth of all his prophets, since the world began," for which Christ died, and the Apostles labored and perished, was publicly condemned as heresy—the doctrine of the devil.

Then civil power had taken christianity, the daughter of Heaven, under his own ungracious guardianship. Religious truth warped to serve secular policy. The doctrine of an endless hell, borrowed from heathen poets, was made an engine of state, and kings found their thrones, and priests their mitres to grow steady under its influence. Religion became the handmaid of government, and her fair form was bowed and her beautiful garments stained under his tyranny.

Then was lost the spirit of Christianity. God was deprived of his parental attributes, and the christian world looked upon him as a being more to be feared and dreaded, than loved and obeyed. They forgot that he was a *father*, to whom children might fearlessly and joyfully come, and find help in time of need. They forgot that Jesus Christ was "the way, the truth, and the life," and hence *saints* and *angels* were made their intercessors at the throne of God.

Then came beads, and toys, and mummeries, and pomp, and ostentation, the infallibility of the Pope—the power of priests to damn and to save, and all the folly, and all the wickedness of the dark ages.

I need not stop to particularize. We all know that for centuries, shade after shade gathered, and deepened around christianity, till in the strong language of inspiration "darkness covered the earth, and gross darkness the people." The Bible, that light of this world, and "star of eternity," was permitted to gather dust and mildew in the very cell of priesthood itself, while traditions of men, that made void the law of God, claimed and received the homage of christendom. But the day of redemption drew nigh. While the Pope was meditating the erection of St. Peters at Rome, that greatest and last monument of Papal pride and splendor, the Almighty was raising up instruments fitted to shake the papal authority and humble him before whom kings had bowed.

The era of the reformation will be remembered as long as Christianity is loved, or knowledge revered. And the names of the reformers will be held in veneration, when that of Heroes shall be forgotten. I honor as highly as any man on earth, those iron-hearted worthies, who dared to stand out and nobly front power and oppression, and wage a holy warfare "with spiritual wickedness in high places." But he, who looks for perfection among the early reformers, will look in vain. They were *men*, and fallible men. And how unreasonable, how absurd to expect that they who had but just torn the bandage from their eyes, in matters of religion, should yet see all truth, and give its just place and proportions to every doctrine of Christianity! They saw, it is true, but like the blind man in the New Testament, they saw men as trees walking. They did not discern the peculiar beauties and excellencies of the gospel. Its distinctive features were yet involved in the mists and darkness which centuries had been gathering. They discovered that many of the ceremonies of the Roman Church were ridiculous, and they might have thought that many of its doctrines were absurd..

But the reformers are not to be condemned. They burst the shackles of superstition, and commanded the human mind to be free. They themselves could not accomplish every thing in one life. There were prejudices of education to conquer, and all their religious associations to overcome, before they themselves could go out untrammeled to religious investigation. But thousands and thousands even in this age, have with all their advantages, advanced not one step beyond the point which Luther and Calvin gained.

We are willing to confess that the doctrine of God's impartial and universal grace never entered the mind of either of these great men. But the spell of Papal power was hardly broken when better notions of the divine government began to be entertained. While the Catholics confined eventual salvation to the faithful, within the pale of their own Church, Zuinglius, one of the early reformers, thought that *all good men*, however erroneous their opinions, would receive of the divine clemency, and share the blessedness of heaven. Soon the Anabaptists, a sect in Germany, arose and proclaimed fully the doctrine of Universal salvation.

It is interesting to remark that as pure Christianity fell more and more under the influence of error, Universalism likewise shared the same fate. Indeed I need not distinguish between pure christianity and genuine Universalism. They are the same. During the dark ages, of course, Universalism was wholly unknown, or at least few memorials of it have come down to remind us of its existence. But as I have before observed, when the shackles of Roman superstition were once broken and the church began her march from the wilderness of sin, Universalism immediately appeared. May we not conclude with good reason that Universalism is inseparable from intellectual freedom and the proper study of the word of God?

The doctrine of the ultimate happiness of the family of man, has been ably defended in England by a great number of men distinguished for talents, learning and piety. We know it is difficult to persuade our Limitarian friends that men whose memories they highly respect, were Universalists, and that they labored to disseminate those sentiments. They will not believe that such individuals as Dr. Henry More, Dr. Thomas Burnett, William Whiston, Sir Isaac Newton, Dr. Samuel Clarke, Dr. George

Cheyne, Chevalier Ramsay, Rev. Richard Clarke, Rev. William Law, Soame Jenyns, Dr. John Hey, Dr. David Hartley, Bishop Thomas Newton, and probably Archbishop Tillotson, Sir John Stonehouse, Dr. Nathan Drake, Dr. James Brown, and the elegant and admired writer and poetess Mrs. Letitia Barbauld, were all Universalists. The fact is the English Church has for a long time tolerated Universalism, and many of its brightest luminaries have been of that faith. The same perhaps may be said of that church in America. It can scarcely be denied that many of the laity of the Episcopal Church are Universalists. Considerations of interest, or popularity alone, prevent them from publicly avowing their sentiments.

A Church Establishment however has been, and always will be, found unfavorable to the progress of truth. Creeds are but poorly manufactured by legislative bodies, and acts of Parliament, although they may claim outward obedience, can never come near and control the heart. And notwithstanding many distinguished individuals, both in and out of the established church of England, have been Universalists, still we can hardly speak of them as a distinct denomination in that country.

Let us now turn to America, a land where freedom of speech and the equal freedom of the press forbid for ever the tyrannical influence of superstition and bigotry, which has too often and too long cramped the energies of the mind.

America, sixty years since, presented many facilities for the introduction of new doctrines, above, perhaps, any other country in the world. A spirit of freedom had grown up here which could not be found any where else in the whole region of civilization. The establishments, both civil and religious, which then obtained throughout Europe were unknown here, or at least possessed nothing of their ordinary authority. People were more disposed to hear and understand for themselves.

We behold some traces of Universalism in America prior to the time of which I am now speaking. The dawn of day seemed to draw nigh. A few individuals, in different parts of the country, had dared to think with the Psalmist, that "the Lord is good unto all, and that his tender mercies are over all his works." Dr. Geo. De Benneville, of Germantown, Pa. a physician of eminence and a man of good talents, was, as far as may be ascertained, the first preacher of Universalism on this side of the Atlantic. The German Baptists, probably descendants of the Anabaptists whom I have before named, were also Universalists; and the editor of a work entitled the "Everlasting Gospel," by Paul Seigvolk, which advocated this doctrine, was published in Germantown, prior to 1770.

Rev. Richard Clarke, ordained Deacon by the well known Bishop Hoadly, and Priest by the distinguished Dr. Zachary Pearce, Bishop of Bangor, was settled for several years in Charleston, S. C. and was on all hands acknowledged to be a Universalist. In a notice of his death in London it is said, "that for near fifty years he maintained, both by preaching and writing, the doctrine of Universal Restoration."

Dr. Jonathan Mahew, pastor of the West Church, Boston, was also well known as a Universalist, and admired as an able, amiable, and excellent man. His church is now occupied, we believe, by Dr. Lowell.

Such are nearly all the glimpses of Universalism in America, antecedent to the arrival of Mr. JOHN MURRAY. With these solitary exceptions, darkness covered the land and gross darkness the people. God was regarded as he now is by too many in our country, as a tyrant more than a father. But the time had come when the day spring from on high was to visit us—to give light to them that sit in darkness and the shadow of death—to guide their feet into the way of peace. The time had come when God must be proclaimed as the common Father of mankind, and Jesus Christ his Son, as the Savior of the world.

In September of 1770, a little more than 62 years ago, we behold a young man stepping ashore in New-Jersey from Cranberry inlet. He was met and recognized as a minister of the Gospel by a venerable man of the name of Potter. Said Potter had some years before erected a meeting-house in the neighborhood, which had been free for the use of all denominations of Christians. He had however always expressed a conviction that the Lord would send him a minister, who should preach the truths of Christianity as he received them. His friends and neighbors had often asked him, "Well, Potter, where is your minister?" His only reply was, "The Lord will send him in due time." And the Lord's time had now come. The vessel in which MURRAY was passenger (for he was the young man of whom I speak) was driven by stress of weather into Cranberry inlet, and was unable as the weather grew calm to clear a bar over which it had passed. The captain, with a part of his cargo in a lighter, had proceeded to New-York and left Murray in charge of the vessel in the inlet.

It is impossible to speak of the joy of Potter on this providential arrival of his minister, and on the following Sunday his soul was unburthened of its cares, as he was able to say to his neighbors and friends, "This is the minister whom I told you the Lord would yet send."

This we may well regard as the introduction of Universalism in America; for Murray, although he had left his native land with a heart broken by grief, and with a resolution never again to move in public life, still believed that Divine Providence had marked him as a humble instrument by whom to build up religious Truth. His soul warmed and expanded with his theme, and immediately we see him engaged with untiring assiduity and perseverance in the good work of the gospel ministry. He felt not that his labor was a task. He regarded it as a duty, and performed it as a pleasure. Philadelphia, New-York, New-London, Norwich, Newport, and Boston, were often visited, and the intermediate places received his labors as time and circumstances would permit. Disputes, abuse, and friendship, were strangely commingled in almost every day's experience. But he possessed talents of a high order, and a natural acuteness of mind and readiness of argument that qualified him well for his arduous duties and many rencounters. The truth of his conclusions forbid the possibility of an enemy's triumph over him.

The first regularly organized society of Universalists in the United States was formed, I believe, in Gloucester, Mass. in the year 1779, and Mr. Murray was elected pastor, and in 1780 they erected a house of public worship, the first also in America reared for the worship and praise of "*God who is the Savior of all men.*" It may not be improper to say in this connexion that Gloucester now contains four Societies of Universalists, and is unsurpassed by any town in Massachusetts for morality and virtue, for love to God and love to man.

About the time of Mr. Murray's arrival, arose two other Universalists preachers, viz. Elder Adam Streeter and Caleb Rich, who labored in various parts of Massachusetts and New-Hampshire. Under their preaching also came forth Thomas Barnes, the father of Universalism in Maine.

In or about the year 1780, Mr. Elhanan Winchester, a Baptist preacher, then very popular in Philadelphia, became a believer in the glorious doctrine of the final holiness and happiness of all mankind, and soon after began its promulgation. He was excommunicated, in due form, with about one half of his church. Of Mr. Winchester's character, learning, and labors, I hardly need to speak. Perhaps he stands second to none of the early defenders of our holy faith. Dr. Redman and the celebrated Dr. Benjamin Rush should be mentioned as his personal friends and believers in the great salvation.

About 1784, Dr. Chauncey, of Boston, avowed Universalism, and in a work of considerable size labors to prove his peculiar tenets. This work was thought worthy of a reply, and the younger president Edwards, 1790, undertook the task. "Edwards against Chauncey" is now regarded by our limitarian friends as one of the ablest vindications of endless misery in existence.

Various societies were formed in Mass. as early as 1785 and the first Gen. Con. or Association, as it was then called was held at Oxford, Ms. about the same time.

Here we must for want of time leave the particulars of our history, and look a moment at the general progress and the present extent of our cause. Society after society has been rising, preacher after preacher stepping forth, till now Societies may be found in almost every considerable town in the United States.

The exact number of these societies, we have no means at present of determining. The number of our preachers however may with probable truth be stated at about 300 in the United States. Of these about 125 are located in New-England, viz. In Maine, 40. Mass. 50. Rhode Island, 3. Conn. 12. New-Hampshire 12. Vermont, 20.

Here I cannot refrain from one remark. Universalism has not shunned the most enlightened and religious part of our country. New England stands deservedly high in the scale of intellectual and moral improvement. And yet it is in New-England that Universalism has found its best fields and gained its noblest conquests. There it is, that Universalism will in a few years more be triumphant. Another remark. The public morals have not deteriorated by the introduction of Universalism.

In some other States of the Union, the number of Universalist ministers may stand about as follows. New-York, 70. Pennsylvania, 10. Ohio 25. Indiana 3. Michigan 2. Virginia 2. South Carolina, 2. Alabama, 1. Maryland 2.

In making this estimate of our denomination, I might observe that probably throughout the Union there are at least 4 Societies to every minister, and perhaps even more—that notwithstanding their constant labors many societies are necessarily destitute of regular preaching—and that although ministers are rapidly increasing societies increase doubly rapid.

There are now seven Conventions—viz. The General Convention, embracing Massachusetts, Rhode Island, New-Hampshire, and Vermont. Maine Convention, Connecticut Convention, New-York Convention, Pennsylvania Convention, Ohio Convention, and South Carolina Convention. The General Convention will soon, for the better accommodation of its members, be divided into three, viz. Massachusetts Convention, embracing Massachusetts and Rhode Island. The New-Hampshire Convention, and the Vermont Convention.

In speaking of the present extent of Universalism, I should not forget to mention our periodicals. Of these we have at present 19, viz. Maine 2, Massachusetts 3, New-Hampshire, 1, Vermont 1, Connecticut 2, New-York 5, Pennsylvania 3, Ohio 1, Maryland and Virginia 1. These at a moderate estimate may be calculated to issue from 25 to 30,000 papers every week or 1,300,000 to 1,500,000 papers annually which, are scattered in every part of the United States.

The Methodists who number largest of any denomination publish probably no more than 25,000 papers weekly, and the Presbyterians and Congregationalists, about 36,000 each.

DEDICATION.

A new and elegant house of worship owned by the Universalist Society in Claremont, N. H. was dedicated on the 24th inst.

The celebtated Dr. Adam Clark died near London on the 29th of August, aged 69.

A new Universalist Society has just been formed in Laurens District, S. C.

Original.

Messrs. Editors—In my last letter I expressed a wish that you would explain some scripture points from which I could be satisfied whether your doctrine be the only true one among the many that are now preached throughout the world; but as I may not have been as explicit about the points to be explained, as you might wish, I shall now select a text or two for your consideration, which you may find in the 20th chapter of Rev. 14th and 15th verses, viz.

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire."

The first query arises is this: What is meant by the second death, if it be not a punishment beyond the grave?

2d. If it be not a punishment after the first death, who are the characters that must undergo so great a punishment as to be cast into the lake of fire, (2d death.)

In the preceding verse of the one quoted, it says, "And the sea gave up the dead which were in it, and death and hell gave up the dead which were in them; and they were judged every man according to their works."

From these texts it would seem that the characters spoken of as being cast into the lake of fire (the second death) had already been dead. Please to explain the above passages of scripture, and oblige Yours truly, J. G.

Original.

Messrs. Editors—When we read the various revival and missionary papers of the day, we might almost conclude at times, that the world was nearly evangelized, and that the millenium was fast approaching, if not in actual existence. Yet, alas, when they give to us a statistical account of the religion of the world, how fearful is the contrast.

The following extract from a Report of the Committee on Foreign Missions, lately published, reads as follows:

"The following division is supported by the best authorities.

1. Jews,	3,000,000
2. Protestants,	50,000,000
3. Greek Church,	72,000,000
4. Roman Church,	100,000,000
5. Mahommedans,	100,000,000
6. Pagans,	325,000,000

If we throw the whole Jewish, Greek, Catholic, Mahommedan, and Pagan population, into one vast congregation, we have an aggregate of moral darkness, and corruption, and misery, which baffles all power of adequate description. Six hundred millions of our fellow beings, without hope, without God, famishing and dying amidst all the gloom, and wretchedness, which it is possible for flesh and blood to conceive or endure. Twelve-thirteenths of the world's population are in this forlorn state, while the rest are enjoying all the light that shines from the Bible. Thus what was assigned for every creature, is confined to a few.

Aside from the Romish and Greek churches, which seem to have very little of Christianity but the name, it is calculated there are fifty millions of nominal Christians. Of this number about eight millions may be counted as genuine Christians, allowing themselves to be judges in the case, by their own acts of Christian communion and church fellowship."

According to this orthodox calculation, about one in eighty-six of the human race may be saved, that is, as the world now is; but we must remember that in the time of Noah, when it is computed there were fifteen times as many people in the world as there are now, there were but eight good people in the world; and in the time of Elijah there were but seven thousand men in the world who were not idolators.

But taking the above orthodox calculation, as the just medium, that one will be saved, to eighty-six who are to be sent to an endless hell, and how stands the popular divinity? This divinity teaches that salvation is provided for all men, and that those who reject this salvation will be a thousand times more miserable than they would have been, had this salvation never been provided for them. Now the result will be, that the death of Christ, by placing all men in a salvable state, instead of being a blessing to them in the aggregate, will increase the sum of misery a million fold. If these things are so, how sadly must the angel have mistook, when he said, "Behold I bring you good tidings of great joy, which shall be to all people?"

Now every man who believes the doctrine of future eternal punishment, must of necessity believe in this awful result; for not more certain is it, that wrath is threatened to the unbelieving, and impenitent, than that it is threatened to the great mass of mankind. If the salvation spoken of in the Bible, is a salvation from an eternal hell, it is evident from Scripture phraseology, that but a very small part of mankind will attain such salvation. "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, whilst wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." Now if this destruction means endless misery, then (as Christ has declared) endless misery must be the wretched doom of the great mass of mankind. Vain are all the attempts to palliate this dreadful result, by telling us of a day when holiness will be universal, for such a day will never come, till the archangel's trump shall waken the sleeping dead. When 'mortality is swallowed up of life,' then will men be universally holy, but never before. Nor is there any conceivable way to avoid such a result, but by renouncing that very general, but mistaken notion, that our eternal well-being in an immortal state, depends upon certain exercises of our minds in our present state.

There is something promulgated in the gospel which men are commanded to believe, on pain of condemnation. Now this something which we are thus commanded to believe, must be a truth whether we believe it or not, otherwise we are commanded to believe in an object of our own creation, which, methinks, would place us in a more cruel dilemma than were the Israelites, when they were commanded to make bricks without materials to make them of. This, says the apostle John, is the record, that God hath given to us eternal (or immortal) life, and this, he says, if we don't believe, 'we make God a liar.' That immortal life, which all men are promised at the general resurrection, no more depends on our belief than it depended on our belief a thousand years before we were born, whether we should ever be born or not. But whether we shall enjoy the consolation flowing from the belief in this inestimable gift of God, (the gift of immortal life,) depends wholly on our belief of the fact. Hence the declaration, "He that believeth shall be saved, but he that believeth not shall be condemned." The unbeliever is like the troubled sea that cannot rest—the believer "hath entered into rest." Z. G.

Original.

INFLUENCE OF THE GOSPEL.

"Only let your conversation be as becometh the Gospel of Christ."—Phillippians i, 27.

The first idea that here demands our notice, is the kind of "conversation" which is spoken of by the Apostle. The word *conversation*, we apprehend, is not limited in its meaning to the mere speech or language we should use in our daily intercourse, but embraces likewise all our other walk and conduct in life. This conversation should "be as becometh the gospel of Christ." In order, therefore, to ascertain what line of conduct is most in unison with the spirit of the Apostle's injunction, we will notice some of the distinguishing features of that "gospel of Christ," with which our conversation should be squared.

1st. This gospel is *peaceful* in its nature. The mission of Christ was one of "*peace* to those who were far off, and to those who were nigh." He came to "give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of *peace*." The gospel of the Son of God, as proclaimed by the angel of the Lord to the shepherds of Bethlehem, and as introduced into the anthem of praise of the heavenly choir, was full of peace; "glory to God in the highest—on earth *peace*, and good will to men." Such then should be our conversation. It should become the gospel in its peaceful character. The indulgence of hostile feelings to our neighbors or brethren, is utterly opposed to the very spirit of our religion. Our demeanor should be mild and courteous to all our fellow creatures, even to those who bitterly revile and persecute us. Our words should speak of peace, and not of evil. We should do good unto all, especially to the household of faith. We should bless and not curse any of our fellow men—for peace and good will to all men, is the peculiar excellency of our faith. Were we believers in a Supreme Being, who taketh delight in inflicting torment upon his creatures, and were endeavoring to render unto him acceptable homage—we should try and imitate him—and if possible, assimilate ourselves to his character. We should curse our enemies as he curseth his, in order to be perfect, as he is perfect in malignity and cruelty. Calling upon our Creator to *damn* the souls of our fellow men, would be perfectly consistent with such a belief in a Supreme Being, for it would be doing precisely as the object of our worship is supposed to do towards his creatures. But such is not the language of true christianity—such is not a conversation becoming disciples of our Lord and Savior Jesus Christ—nor is such *Universalism*. "As much as lieth in you, live peaceably with all men," is a wise admonition, to which we should all do well to take heed.

2ndly. The gospel of Christ is *impartial* in its operations, and universal in its holy influences. All mankind are to be the subjects of its life-giving and renovating power. The whole human race will share finally in the enjoyments of that blissful immortality brought to light through the death and resurrection of Jesus. "As in Adam all die, even so in Christ shall all be made alive." We have all one Father—one God hath created us, and therefore will he dispense of his everlasting gifts to all his children. The gospel of Christ acknowledges no sentiment of exclusive regard for some, to the injury of others. It gives no elective *patent right* to a part of mankind, to enable them to look down from heaven's battlements, upon their poor neighbors, writhing in intolerable anguish!

No, no, my reader. This gospel is free to all—and thanks be to God, it will be enjoyed by all—yea, "without money and without price," is it offered to the thirsty famishing sons of man.

These things admonish us to be *as impartial* in our good offices to our fellow men—to look upon all as brethren of the same great family, and destined to the same bourne of rest and happiness. The pale of our charity should be as extensive as the universe of God, as universal as are the bounties of providence and the mercies of our heavenly Father, which are over all the works of his hand. Good will to all men, should be the motto engraven upon the tablets of our hearts, to guide us in the strait path of rectitude and duty—to enable us to act as indeed becometh the blessed gospel of Christ.

3rdly. This gospel proclaims "glory to God in the highest." The excellence of our Creator, and his gracious designs for our happiness, are well exhibited in the mission of our Savior. His declarative glory is well portrayed in so grand, so sublime a system. It was love divine, which originated the plan of salvation, and sent a beloved messenger to carry that plan into complete effect. It was in manifestation of infinite benevolence, that Christ gave himself a ransom for all men—that he made a propitiation for the sins of the whole world. Thus was the glory of God exhibited to his children; who, in view of the loving kindness and enduring goodness of their Creator and Benefactor, may well ascribe honor and praise and blessing to Him, throughout the ceaseless ages of eternity.

In order, therefore, for our conversation and conduct, to be as becometh this feature of the gospel of Christ, we should have our hearts and our consciences purified from dead works, and give to the Father of our spirits, the supreme affection of our hearts. We should love the Lord our God, with all our hearts, souls, strength and mind, for this is the first and great commandment. Nor should we fail in paying praise and thanksgiving to the Author of our being, and source of all our comforts. But, this should be done from a good motive. Our worship of our God should be with the spirit and the understanding, to be acceptable. The homage paid because of the slavish fear of vindictive punishment, has nothing of true piety about it. Love begets love, and we are called on to love God, because he has loved us—not because we are afraid of endless burnings. This love shed abroad in our hearts, will lead us to the practice of true godliness. Then shall we be able to conform our lives in such a manner, "as becometh the gospel of Christ," and being thus conformed, we shall have fulfilled all the requirements of "the Law and the Prophets." Reader, how is it with thee? APOLLOS.

A TALE--FOUNDED ON FACT.

This is a strange world, or at any rate, there there are many strange things in it. Yes—there are a thousand strange folks, and strange conceits, and notions, and whims, and oddities, in this world. And among them there is nothing more strange, than that people should take it into their heads that all virtue, and piety, and consistency, and faith, and knowledge, is confined to one particular denomination or class of men.

I was travelling through a township in the State of New-York, where, but a few weeks before I had dispensed, for the first time, the word of life, to a numerous congregation in a large and commodious School-house, which was surrounded by a cluster of dwellings, and delightfully situated in a rich vale of well cultivated land. At the distance of three quarters of a mile on the side of a gently sloping eminence, and in full view of the tiny village, stood the small and neat dwelling of a devout professor of the methodist denomination. Being but little accustomed to riding on horseback, and desirous of giving relief to my faithful beast, on commencing my descent towards the village I had dismounted, and turning the reins upon the saddle, left him at liberty to pursue his own method of getting along, while I walked leisurely at his side. On coming near the house of my methodist friend, I observed him sitting at the door, and though a stranger, I approached him with respectful familiarity, and asked him for a draught of cold water.

He was a venerable looking man; his locks, neatly combed over a forehead which bore the marks of considerable thought, had been silvered by the frost of nearly fifty winters. His clothes, though probably not his best, were plain and neat; and his single breasted coat, its straight collar, and, more than all, his demure appearance, could have told you at once, not merely that you were speaking to a methodist, but that he wished you to understand that fact, and govern yourselves accordingly.

There is something, after all, in the dress of certain sects of religionists, which makes a somewhat favorable impression upon the minds even of those who will not follow their example. It seems to say to you, in behalf of the wearer, here is a man who is not ashamed of his religion, and cannot disgrace his profession without being silently, and perhaps beneficially, reproved by the very clothes he wears. I am sorry to be compelled to say, that, sometimes, the selection of a peculiar costume as the livery of a sect, is indicative of a specie of religious pride. But it is almost certain that there are those who are quite fond enough of being known by their external appearance. Be this as it may, I lay no charge against my new acquaintance, the methodist patriarch—for he wore his *piety*, as he did his clothes, from day to day, and every day, uniformly, and methodically, to let the world know a fact which years before, had been registered in the great book of accounts—viz:—that he was a good, conscientious, thorough-going, consistent, and of course pious, class-leader of the methodist denomination—a fearless opponent of 'all and singular' the abominations of Calvinism, from the beginning to the end of the 'Shorter Catechism,' and more especially the irreconcilable enemy of the 'dreadfully licentious,' and 'abominably inconsistent' heresy of the Universalists.

Think not, dear reader, that the humble individual who is compelled, in this instance, to make himself the hero of his own tale, was wicked enough to take any advantage of the person thus introduced to your favorable notice, by concealing the fact of being a member of the above mentioned denomination of Universalists. For, had the godly man asked the question, I should have told him the whole story without the least evasion, for 'I *am* not ashamed of the gospel of Christ,' nor was I *then*. But he never having seen a preacher of our blessed faith, and having, though a notable leader of his sect, formed the idea that the external appearance of one engaged in so bad a calling, must correspond with the doctrine he advocated, never once thought that the unostentatious traveller whom he was so ready to accommodate with a clean bowl of water, from a delicious spring not far from the door of his dwelling, was neither more nor less than the very preacher, whose name he had often mentioned in connexion with that of the very worst being you can think of, and whose doctrine he had a hundred times denominated 'an invention of the devil himself.' And it is as true as any saying ever recorded by the veritable goose quill employed in this or any other sketch, that doctrines have been condemned unheard, and their advocates treated with disrespect, for no other reason than because they were unknown to the authors of the calumny.

Just as I had tasted the cooling waters, a groan issued from an adjoining room which sunk deep into my heart, and caused my mind to revert, though reluctantly, to a scene I had witnessed on the morning of the same day. It evidently proceeded from a female in great distress; and I had that day attended the funeral of a young mother, who, in the midst of domestic enjoyment, had been snatched from the embrace of a doating husband, and had left behind her the tender pledges of her heart's truest affections, in a cold, and too often, unfeeling world. Ah thought I, the relentless destroyer is again at work! And, ten to one, his poisoned arrow has struck a *mother's* heart! It was even so. The dear wife of the class-leader—the partner of his joys and sorrows, and the mother of his children, was writhing in the pangs of death. The monster had laid his icy hands upon her vitals, and this most hideous tormentor had, week after week, and month after month, been glutting his insatiable appetite upon the life-blood of the sufferer, and gnawing at the core of her heart.

Why it was I cannot tell, the godly man supposed that his guest was a preacher of the gospel; and on asking the question if I were such by profession received an unqualified answer in the affirmative. No sooner was this ascertained than he urgently solicited me to enter the room of his sick and dying wife, and become their 'mouth in prayer to God' in her behalf—I could not refuse. On entering the apartment I found the pious wife and mother surrounded by her household and friends, in great distress, but in the full exercise of all her intellectual faculties. If ever I had prayed it was then. The full glory of our Redeemer's reign seemed to have been, for that once, revealed; the light of truth, and the radiance of a Savior's love illuminated my mind. I saw death's doings before me—I heard the suppressed groans of his feeble and expiring victim, I witnessed the horrid trophy of his victory—and O, my God! I saw with the eye of faith the victor prostrate at the feet of Jesus, his prisoner set at liberty, his sting taken away, and the world saved with an everlasting salvation! The view of this afforded me utterance. My heart was full and from its abundance, the mouth spake as moved by the inspiration of the mighty theme! The Godly man poured forth his heart-felt responses, and his dying wife seemed to lose all consciousness of her sufferings—her groans were exchanged for expressions of extatic delight, and her hectic cheeks were bedewed with tears of joy!

It was good for me to be there, and I doubt not that it was good for the afflicted strangers also. The dying saint pressing my hand affectionately, bade me adieu, saying, 'we shall soon meet, my dear friend, in heaven!' The patriarch, on accompanying me to the door, sobbed aloud the passage which speaks of 'entertaining angels unawares'---thanked me—bid me God speed—laid his hand upon his heart in token of the sincerity of his expressions of christian kindness and affection—and I left him, to see his face no more, until we meet around the throne of infinite love, to realize the fulfilment of the anticipation authorized by the faith once delivered to the saints, and indulged by the dying saint.

I went on and soon passed the place where a short time previous I had proclaimed the great salvation; and calling on a worthy friend, learned from him the fact that he with whom I had just mingled my sympathies, was the very man who had assailed my doctrine with great violence, and treated my name and character with disrespect. On learning this, I desired my friend to say nothing that could diminish the satisfaction which they had derived from the interview; preferring to leave it for time, and increasing light, to remove the prejudice which ignorance has produced, and which anti-christ delights to foster.

CLERICUS.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, NOVEMBER 17, 1832.

SUNDAY EVENING LECTURES.

Subject for Sunday evening, Nov. 18, (tomorrow,) The penalty of the divine law. Text Gen. ii, 17.

NOS. 32, 33 & 37, FIRST VOL. MESSENGER.

Any of our friends who may be in possession of the above Nos. of the Messenger, and who do not wish to preserve them, will accommodate us much by forwarding them to us. We run short of those Nos. and are desirous of completing sets, that may be brought in for Binding, as far as possible.

FIRST VOLUME BOUND.

We have a few sets of the Messenger, Vol. I, put up in neat half binding, now ready for sale. Many who commenced with the *second*, may find it convenient to have the *first volume*, thereby preserving the whole work. It will be found materially different from a common Newspaper, and nearly as interesting for preservation, as for perusal when first published. Those who have ordered new sets of the first volume bound, will please call, or send, and take them.

A SUGGESTION.

It has been suggested to us to propose the following to such of our city subscribers, as may feel a more immediate interest in the welfare of our paper:

That each one of them should make out a list of persons, and their residences, within their acquaintance, who are known to be friendly to the sentiments of the Messenger, and either leave the list at this office, or hand it to the Carrier of the Paper.

We like the suggestion, and would respectfully request that it might be acted upon forthwith. We believe it would enable us to look out many subscribers. There are numbers, favorable, who are yet ignorant such a paper exists here. We have had several commence on the second volume, (hearty friends too) who knew nothing of the paper 'till within a few weeks. The list in question might direct us to many more. Will the friends of the cause, therefore, help us to it?

TEST OF FELLOWSHIP.

At the last session of the Hudson River Association, a resolution was passed requiring certain qualifications in candidates previous to their receiving Letters of Fellowship as public teachers, from that Association. This measure, though adopted from the best motives, has called forth several articles from different quarters, expressed in strong terms of reprehension. We do not regret that the subject of ministerial qualifications, claims so much attention; for although one of high importance and closely connected, as we humbly conceive, with the best interests of our common cause, it has not hitherto received from Universalists, as a body, that consideration to which we believe it justly entitled.

We could wish, however, that the measure in question might have been subjected to a more thorough and dispassionate examination. It is quite possible that the members of the Hudson River Association differ widely in their opinions on this subject from their respected brethren in other parts of the country. In is quite possible, also, that they err as widely as they differ. It would have been more gratifying to us, therefore, could our brethren, who have seen fit to animadvert upon this measure, have come to its consideration with less asperity of feeling. The resolution was passed, we believe, without the remotest apprehension that it was fraught with danger to the interests of the denomination; and although we were prepared to expect an honest difference of opinion on the subject, we confess we did not antictpate, that so many hard epithets, as indicative of ill-humor, or an intemperate zeal, as deficient in charity and in power to convince, would, in the very outset, be applied to the measure in question. It seems to be regarded "as one of the abominations of Partialism." It is spoken of as "absolutely useless," as "the beginning of an evil that will ultimately drive from our order the honest, liberal, and independent minded, and sink us into the intolerance and despotism of our Partialist brethren." It is alluded to as "an inquisitorial, intolerant, or despotic order." One of its requisitions, English grammar for instance, is spoken of as "absurd for the candidate for the ministry." But "the unkindest cut of all," is contained in the following remark, "It may not have been meant for, but it certainly may become, and will be viewed as a scheme of Universalist priests, to train young men in *their* footsteps, and win from them fees of initiation into the ministry." Another brother, in allusion to this measure, says, it "smacks too much of the 'old leaven' of *Popish* infallibility and *clerical* usurpation," and seems not unwilling to cast odium upon it, by applying to it and similar resolutions, the epithet of "*test* acts, *embargo* regulations, and *gag-laws*."

We mention these things only to refresh the minds of brethren who make use of such expressions, that however pungent they may be, they are still little calculated to convince. If the Hudson River Association has acted in a manner either *unjust* or *impolitic*, we think that candid argument would be far more likely to correct the error, than hard words or ungenerous insinuations.

We have indulged in the preceding remarks unwillingly, but from a conviction that the circumstances of the case demanded them. It will now be our business briefly to consider the prominent objections urged against the measure adopted by the Hudson River Association.

At present the opposers of that measure seem to vacillate between a denial of all *right* on the part of the Association to adopt any rule of the kind, and an unqualified condemnation of the measure as *bad policy*. It would be more agreeable to us to examine the subject in either or both of these points of view. But as the question has not yet assumed this form we shall for the present consider the principal objections as we find them laid down in the several articles now before us.

The first, which we shall notice, is founded on the fact, that our Lord when on earth chose not the *learned*, but the *illiterate* for his apostles and the ministers of his religion. In an article entitled, *A chapter on tests*, over the signature, A. C. T. which appeared in this paper some weeks since, the requisitions of the Hudson River Association are rendered sufficiently ridiculous by being put in the mouth of our Divine Master when calling Simon and Andrew from their nets to make them "fishers of men." But irony is not always argument, and Br. A. C. T. we think, must acknowledge that there exists such a total disparity between the circumstances of the ministers of the gospel, in the times of our Savior or his apostles, and the present, that no inference can justly be drawn from the former to guide us in our duty in relation to the latter. If the apostles of our Lord were ignorant and illiterate, they had at least enjoyed the privilege of listening to the words of him who "spake as never man spake," and they were moreover endued, before they commenced their ministry, with power from on high, which eminently qualified them for the duties of their office. In this our day, we are permitted to expect neither the privileges nor the aids which the apostles enjoyed. It is true we are sometimes allowed to listen to those who are either deceived themselves, or are willing to deceive their hearers, by pretending to preach under the influences of the Divine spirit. But had the Holy Ghost guided the apostles in the same ranting, rambling, incoherent, and often puerile, not to say ridiculous method, which those modern *spiritualists* usually pursue, Christianity would now have been a name either altogether forgotten, or associated in memory only with what is amusing or fanatical in the history of the world.

We can hardly believe those sincere, therefore, who appeal to the example of Jesus Christ on this subject. Bring to the Hudson River Association men qualified as were the apostles of our Lord, and we should regard the singularity of the case alone a sufficient reason to justify a departure from a general and salutary rule. Besides, is it not going a little too far to assert, that the apostles were ignorant and illiterate? We have the writings of only a few to be sure, but what we have do not discover a total ignorance of their native and the Greek languages, nor "gross violations of the most common principles of Rhetoric and Grammar." If they were not classical scholars in the ordinary acceptation of that phrase, they possessed other qualifications to which no reasonable man can now make the slightest pretensions, that were superior to all ancient and modern learning.

The Hudson River Association asks only, that the candidate for the ministry should possess a good knowledge of his mother tongue, together with an acquaintance with Rhetoric and Logic. Shall this Association be indulged, or must our most popular and useful preachers be forever as they are now said to be "unable to write a sermon correctly; that is, without gross violation of the most common principles of Rhetoric and English Grammar?"

2. It is urged against the measure in ques-

tion that Universalism has hitherto been rapidly progressing under the active and persevering "labors of men extremely deficient in literary attainments," and consequently that no literary qualifications ought now to be demanded of candidates for the ministry. This argument seems to us as lame as the preceding one. He must close his eyes against manifest facts, who does not see that society has undergone important alterations, since "our most popular and useful preachers," first came upon the stage of action. We enjoy opportunities now which were denied them. Schools and academies are now much more common than formerly. Education is much more generally diffused, and much more easily acquired.

But because our denomination has prospered heretofore under "the labors of men extremely deficient in literary attainments," are we justified in concluding that literary attainments are unnecessary or useless? It is hardly to be denied by any candid man, that the labors of these very individuals might have been much more successful, had they possessed superior or even ordinary attainments of this kind. Times have now so changed that, with perhaps one exception to a hundred, every young man entering the ministry may easily obtain all that the Hudson River Association demands. And let them say, after three years' labors in the ministry, whether these requisitions were too great. S.

Concluded next week.

TO OUR PATRONS.

It is with pleasure we present the following to our readers, by which it will be found we have secured to the columns of the Messenger, the valuable services of Br. A. C. Thomas, of Philadelphia, as an Associate Editor. The late hour at which we received Br. T.'s communication, (the first side of the present number having gone to press) prevents the appearance of his introductory card, in its appropriate place in the paper. And we have now barely room to introduce it, and to say to our Patrons, that the opening prospect of our second volume will lead us to every possible exertion to render it worthy of the increased confidence which is exhibited towards it. Some articles from Br. T. are necessarily deferred until our next. P. Price.

TO THE PATRONS OF THE MESSENGER.

The above notice of the publisher, certifies that I have been engaged as an *Assistant Editor* of the Christian Messenger. I am aware of the responsibility I hereby assume. I have had some little experience in the matter of conducting a religious paper—and have reason to know that the situation of an editor is by no means enviable. Yet I have so great confidence in the abilities and discretion of Brs. Sawyer and Price, and have been so well pleased with the manner in which the Messenger has hitherto been conducted, that I enter upon the duties of an *Assistant* in the editorial department without any foreboding of an irksome task. I shall aim at being an humble coadjutor in the great and good cause. I make no further promise than this—that I will do as well as I can, and leave the result with Divine Providence. For the articles to which my initials are appended, I wish to be considered individually responsible. Respectfully,

A. C. THOMAS.

Philad. Nov. 13, 1832.

IMPRISONMENT OF AN EDITOR.

A "Friend," who inquires for our views of the recent prosecution and condemnation of P. T. Barnum, Esq. Editor of the Herald of Freedom, on an alledged Libel, is informed that we have not preserved an "intentional" silence on the subject. We have two or three times designed noticing it, not that we conceive any lengthy comment on the proceeding absolutely necessary, but simply to record it, as an event of the *nineteenth* century—a transaction to which after generations might refer, with feelings perhaps, not wholly unlike those we now experience, in recurring to the records of puritanic oppression and injustice: but it has been crowded aside, by one means and another, until now. Our "friend hopes, that we can conscientiously oppose that *blue law* spirit which has so palpably manifested itself in his trial and conviction." We *are* honestly and decidedly opposed to all "blue law" principles—to every and the most trifling advance towards a spirit of exclusiveness and proscription, and above all, to the least semblance of a spirit of "holy revenge" from the seat of justice. And that this latter principle has been too clearly manifested in the case of friend Barnum, we think all circumstances combine to show. We do not advert to it, as blind advocates of Mr. B.—as defenders of all that may have been said in the case, by any means, but if *he has* done wrong, shall that justify the highest dignatary, in our courts of law, in trampling under foot, all principles of justice and equity, to gratify religious prejudices and spleen? We think not. But how stands the case? Mr. Barnum describes the transaction of a Mr. Seth Seelye, of Bethel, Con. in purchasing a note of $40, and rising, from a poor orphan boy, for $25. He *happens* to use the word "usury," instead of *extortion*, or some thing of the kind, in relation to it. He is prosecuted, and though he proves all the substantial features of the transaction, yet, the "law" does not recognize "usury" in it, and a pious and impartial Judge decides he shall be shut up within the walls of a dreary prison for sixty days, and pay a fine of $100, to plaster up the injured character of the accused. It is true, in the relation of the transaction, Mr. B. used severe language, calling Mr. S. a "canting hypocrite," &c. We do not defend or uphold this style of language, and neither do we uphold officers of our highest courts over-leaping the bounds of equity, to gratify sectarian whim and caprice. It is an acknowledged principle in our courts, to err, if err they must, on the side of mercy. But he who can discern much mercy in the sentence of Judge Dagget, in this case, so far as we can understand it, must be blessed with a better apprehension than ourselves. Our readers, however, will not be much surprised, when we inform them, this Judge Dagget, is the same person, who a few years since, figured so largely in the famous Litchfield decision; formally determining that a Universalist could not be competent evidence before his Judgship—was not entitled to his oath in a Court of Justice, because he unfortunately believed in a God of grace and impartiality, whose "tender mercies were over all his works." Mr. B. had advocated Universalism; he had used severe language towards his opponents; he had called Mr. S. a "canting hypocrite," and here was the rub. This is farther evident from the following:—Some of our "very good" papers immediately announced the decision, under the head "*Retribution!*" stating that the "libel charged Mr. S. with being a "canting hypocrite," &c. and that it resulted in "a triumphant vindication" of Mr. S. and "conviction of the prisoner." A species of satisfaction was exhibited wholly incompatible with the spirit of christianity; and we are led unavoidably to the query, if Mr. B. had not used the term "canting hypocrite," and similar expressions towards Mr. S. is it at all likely he would ever have been prosecuted? Or if the blind zeal of the accused, had led him to support his character, by an appeal to the "law," instead of his "daily walk and conduct," would the accuser have been condemned? or at least, would not the sentence have been ameliorated, all that it were possible, in consideration of a mere slip of terms? Candid men, we think will answer the two former in the negative, and the latter in the affirmative.

Mr. Barnum is accused of using "scurillous and abusive" language towards those claiming to be orthodox. We will not dispute that he may have erred in some degree in this. We frankly confess there have been instances in which we could have wished a different spirit had breathed through the articles. But he is his own keeper. And farther, it is our firm conviction, let any one insult public feeling in this respect, and that same public feeling will soon apply the remedy. But even admitting Mr. B. had deeply erred herein, shall it be taken as an excuse for outraging every principle of mercy, (if such there may be) in a court of Justice? We think not; and if we do not misjudge, a greater odium by far will follow Judge Daggett in this transaction, than awaited him in the Litchfield decision before alluded to. And we certainly do not envy his notoriety in that. He stands publicly and forever reproved for his proscriptive feelings, on the records of the succeeding Legislature of that state.

We have seen one circumstance stated, which is a disgrace to the age, and that is, that there were no less than *eight priests* attending the trial, "filling the box and seat of justice!" There may have been periods in the history of the world, in which this might have *seemed* tolerable, but at this enlightened period, we should blush for such a degradation of the priestly office.

There is still another very objectionable feature in the transaction, if we properly understand it. Mr. Seelye, though a man of property, *appealed to the state to support his prosecution!* In other words, he made a State's case of it, thereby saving himself the expense of a trial in vindication of his own character. We have long been acquainted with Mr. Seelye, and we must say, we regret extremely to see him engaged in such a transaction. How much soever Mr. S. may have been abused, or how much soever he and those associated with him may wish to muzzle or silence Mr. B's Press, they have evidently taken a very unwise method of redress for the former, or measure to accomplish the latter. Community will not stand by, patiently, and witness these things. If one man *has* done wrong, they will not countenance or uphold another in perpetrating a *greater one*, by way of redress. And we doubt not the experience of those concerned will effectually prove it, if it has not already. P.

THE SECOND DEATH.

A friend in Geo. sent us some weeks since a note, which will be found on our third page, signed J. G. to which circumstances have prevented us from giving an earlier attention.

It always affords us pleasure to remove difficulties with which any man meets in his inquiries for religious truth. On this subject, however, to which our friend calls attention, we must confess in the outset, we have many doubts ourselves. Not because we believe it opposed to the doctrine of Universalism and the general tenor of the sacred Scriptures, but because we have little confidence in any exposition, Universalist or Limitarian, which we have ever seen. And we feel, as we ought, a great diffidence in attempting to explain to others what we cannot pretend satisfactorily to understand for ourselves.

The phrase in question, *the second death*, is found but four times in the whole volume of Inspiration, and those four instances occur in the book of Revelation. They may be seen Chap. ii, 11, xx, 6, 14, and xxi, 8.

The book of Revelation is one acknowledged on all hands to be difficult of exposition. The late Dr. Adam Clarke, after giving two or three schemes of interpreting the Apocalypse, says, "My readers will naturally expect that I should

either give a decided preference to some of the opinions stated above, or produce one of my own; I can do neither; nor can I pretend to explain the book; I do not understand it. * * * I repeat it, I do not understand the book, and am satisfied not one who has written on the subject knows any thing more of it than myself." After such a declaration, from such a man, (and others, if necessary, might be quoted to the same purpose,*) it will not be thought singular that we cannot explain to our own satisfaction the subject under consideration. It is interwoven with some of the darkest prophecies of this darkest of all prophetical books, and is left in the same obscurity as a variety of subjects presented in the Apocalyse.

But if we cannot tell what the phrase in question absolutely *does* mean, we may perhaps be able to determine with certainty what it *does not* mean. And although this may not be entirely satisfactory to an inquisitive mind, it must be received where nothing more can be done. If the doctrine of endless misery is a doctrine of the word of God, we should be justified in expecting, that it would be found not only clearly, but frequently asserted therein. It is a doctrine of unspeakable interest—of awful and overwhelming import. It would be unreasonable in the first degree, therefore, if not absurd, to suppose, that this doctrine was either not taught at all, or taught obscurely in the whole volume of inspiration, with the exception of the Apocalypse. It would be still more unreasonable, or absurd, to suppose that it was taught even in the ambiguous phrase, *the second death*. He who can believe the doctrine of endless torments on proof so very slight as this, if proof it must be called, will certainly not be troubled hereafter in believing any thing, however absurd it may be.

We wish to be understood on this subject, for it is quite material. We regard it an impeachment of the Divine character, to imagine that the best proofs of the doctrine of endless misery are to be found in the highly figurative language of the book of Revelation. The teachings of Jesus, who "came to bear witness to the truth," and who of course taught the doctrine of endless misery, if that doctrine be indeed true, are recorded in generally plain and intelligible language. The great radical doctrines, that there is one God—that he is good—that he loves mankind—that Jesus Christ is his Messenger, and the light and life and Savior of the world, are so clearly expressed that the child cannot but recognize and understand them. The advocates of endless misery regard that doctrine as true, and if true, it is certainly as important, as any of these above named; and yet when called upon for proofs, they necessarily refer to some parable, or some figurative expression, in his instructions, or more likely to something found in the Revelation, a book universally acknowledged to be the most obscure of any in the sacred canon. But why is it so? Should not this doctrine have been *plainly* expressed? Should it not have been taught in language so simple and unambiguous, that no one could have read and yet doubted?

Let these remarks be applied to the subject of *the second death*. This phrase is found, as we have before remarked but four times in the volume of inspiration, and those four instances occur in the book of Revelation. Now let us admit that it is impossible at the present time, to explain this phrase in any way, without involving the doctrine of endless misery, and we have one question to ask. Shall we adopt the doctrine of endless misery as a doctrine of the word of God, on the *negative* proof afforded by this phrase, or shall we say, we do not understand and therefore cannot explain it? Certainly the latter. If there be *positive* proof of that doctrine, let it be adduced; and when the doctrine is established as true, then the phrase in question and other figurative expressions may with propriety be applied to the subject, *and not before*. Endless misery is not to be *assumed* true, and then the *assumption* bolstered up by every passage in the Scriptures that can be tortured into proof. It is first to be *proved* true, not by obscure or figurative expressions such as the one under consideration and those usually quoted for that purpose, but by plain and decisive testimony. When this is done, the ordinary proofs of the doctrine may, with some propriety be construed in accordance with it.

Our friend J. G. will perceive, then, that were we altogether unable to show, as we shall hereafter attempt, that the phrase, *the second death* does *not* mean endless torments, it is by no means to be taken even as *presumptive*, much less as *positive* proof of that doctrine. S.

(*To be continued.*)

* Scaliger is noted for saying that Calvin was wise, because he wrote no comment on the Revelation. Whitby, the well known commentator on other books of the New Testament, attempted nothing on this. "I confess I do it not," said he, "for want of wisdom."

Original.

TO A TRINITARIAN.--NO. 3.

In my last letter I have shown that we may not, from the language of the vision of any prophet, deduce doctrines opposed, and contrary to the doctrines taught by Moses; because the inspiration of Moses was direct, plain, apparent, and perfect; while the inspiration of all other prophets was only the representation of dreams, visions and dark sayings, from which no doctrines, opposed to the doctrines taught by Moses, can be deduced. If Moses plainly taught the unity of the Godhead, without association, no doctrine opposed to such doctrine of the Unity, so laid down by Moses, can be gathered from the writings of any, or of all the prophets.

In order to get a correct knowledge of the doctrine as understood and taught by Moses, we will consider the following texts: First,

Exodus xx, verses 1, 2. "And God spake all these words, saying, I the LORD am thy God, who brought thee out of the land of Egypt from the house of bondage. Thou shalt have no other gods before me." The words above quoted, were spoken by God immediately and directly to the whole congregated nation of Israel, in Horeb. But the people objected to the inspiration, and plead to Moses, Exod. xx, 18. "And they said to Moses, speak thou with us, and we will obey, but let not God speak with us lest we die." In consequence it was concluded that Moses only should commune with God, that he only should be inspired, and that he should teach them the doctrines, statutes and commands which he should receive; and verses 20, 22, "the LORD said to Moses, thus shalt thou say unto the children of Israel: ye have seen I have spoken to you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." And here I have to ask 1st. the meaning of the words *before me*. "Thou shalt have no other gods *before me*." What do these words signify? does it mean *in preference to*, or of me? If such is the meaning, then this command would permit the having other gods; only that we must not give them preference, or precedence, but such preference and such precedence must be given to the LORD, after which we might have as many gods as we pleased. But this supposition must be incorrect, consonant with the command Exodus xxxiv, 14: "For thou shalt worship no other God; for the LORD is jealous of his name; he is a jealous God;" so that such reading must be wrong. And since we are not permitted to worship any *other* god; (and this you well know is the meaning of the word ACHAER,) the meaning of the words NGAL PONAI, *before me*, must be *in my presence*, and as the LORD is ever-existing, eternal, and his presence fills all space, we may in no place, nor at any time, have other gods.

The English Bible has rendered Exod. xx. 22. "Thou shalt not make with me gods of silver; neither shalt thou make to thee gods of gold." According to this reading, gods of spirit and gods of flesh may be made *with* him; and we might make to us gods of silver. But if we should translate Exod. xx, 22, according to the accents it will stand thus, "Ye shall make nothing WITH me, neither shall ye make for yourselves gods of silver nor gods of gold," for the accent under ITTE *with me* is Athnach, a king accent, and is a full pause, at least a colon, and shows where the sentence is to be divided, and how it should be read. Then, according to this, we dare not have other gods at all, either with God, that is in association with him, or separate from him: we dare not make with him a god of spirit, nor a god of flesh, neither dare we make to us gods, either of silver or gold.

And it is here worthy of remark that in the *repetition of the Law* called MISHNA TORA Deut. vi. 4. Moses, instead of repeating ye shall make nothing with me, &c. as in Exod. xx. 14, teaches the Unity of the Godhead in these words: "Hear O Israel: JEHOVAH our God is Jehovah: he is ONE." That this is the proper rendering is apparent from this, that the ATHNACH is placed under Israel, and between JEHOVAH and ACHOD *One* is a PESIK: so that ACHOD *One* must be read by itself, as a sentence: HE IS ONE. And then the meaning is, only JEHOVAH our God is JEHOVAH: none else is Jehovah but Jehovah our God: Jehovah is ONE, a perfect Unity without association.

And in the song of Moses, Deut. xxxii, Moses introduces God speaking to the Gentiles, saying to them, "And he will say, where are their Gods? where is the rock on whom they depended? The fat of whose offerings they did eat, the wine of whose drink offerings they did drink. Let them now arise and help you; let them be your protection. See now that I, I only am he; and that there is no God WITH ONE."

From the above it must be apparent to us, that the doctrine taught by Moses is, *the Godhead is* ONE, a perfect unit; and we dare not as he commands us, associate any thing *with him* in worship. Therefore, whatever might have been the language of the vision of any other prophet, (of which language we have but a faint knowledge) we may not thence deduce doctrines opposed to the unity of the Godhead as taught by Moses, and that in truth there is no plurality in the essence of God.

With my sincere acknowledgements to the Editors of the Messenger, for their liberality in the privilege they have allowed me, I for the present, leave the subject for the consideration of my brother, "a Trinitarian," and trust he will give it his serious consideration. S. B. T.

TO CORRESPONDENTS.

The request of our friend in Genesee county will freely be complied with, at as early a day as possible.

"Apollos" may be assured his favors will ever be thankfully received.

LETTERS AND REMITTANCES,

Received at this Office ending Nov. 14th.

Capt. G. D. North Castle, balance of 1st vol. and 2nd vol. $1; T. P. Rye; G. S. & J. T. Duxbury, 2d vol. each, $2; P. M. East Windsor; W. H. Hempstead, for J. P. 1st vol. $2; A. A.—J. C. B.—S. J. each, $1; and S. F. $2, for 1st vol. all of Bethel; J. H. Perth-Amboy, 2d vol. $2; J. B. M. Fishkill, $1 31; I. N. C. 1st vol. $1, and J. A. 2d vol. $1, Norwalk; M. M. O. Wilton, 2d vol. $2; Rev. L. F. W. A. Philadelphia; J. M'C. and G. H. Peekskill, 2d vol. each, $2; E. B. Plattsburgh, $3; the books were forwarded agreeably to order; S. R. S. Stamford; H. S. Ridgefield; J. E. Savannah, $20; Rev. A. C. T. Philadelphia.

COUNSELS,

BY BERNARD BARTON.

Though bright thy morn of life may seem,
Remember clouds may rise;
And trust not to the transient gleam
Of calm and smiling skies.
So tread life's path, in sunshine drest,
With lowly cautious fear;
That when grief's shadows o'er it rest,
Its memory may be dear.

If dark life's matin hours may be,
Despond not at their gloom;
Joy's cloudless sun may rise for thee,
And hope's bright flow'rets bloom.
So trace thy pathway thorn-bestrewed,
That thou, in happier hours,
With pure and pangless gratitude
May'st bless its fragrant flowers.

Through cloud and sunshine, flower and thorn,
Pursue thy even way,
Nor let thy better hopes be born,
Of things that must decay.
Rejoice with trembling, mourn with hope,
Take life as life was given;
Its rough assent, its flowery slope,
May lead alike to heaven.

DEATH AND THE LITTLE MAIDEN.

FROM THE GERMAN.

Maiden.

Away! away, I pray thee,
Thou savage man of bone!
I yet am young; O leave me!
Thy grasp is cold as stone!

Death.

Thy friend am I thou fair and tender child,
Nor thy enjoyment will I cumber;
Be cheerful thou; I am not stern nor wild:
Most sweetly in mine arms thou'lt slumber.

GAY AUTUMN.

We often hear of *brown* and *sombre* autumn; but *gay* is an unusual epithet to be applied to this season of the year. The falling leaves of autumn commonly remind the contemplative observer of the decline of human life, and the perishing of the green hopes of youth. They seem to speak of the departure of one after another of the human family to the grave, until all are gone. Still it is now GAY AUTUMN, for the face of nature does not wear a more brilliant aspect at any time in the year than at present. A few days since every tree of the forest was covered with deep green, and a velvet covering of green covered the whole ground; but a white frost came, and behold the change. The forest now presents to the eye every color of the rainbow, and every shade of every variety of color. The leaves of the gum tree, of the iron-wood, and of the maple, are of a bright vermillion red; while other trees are of a pea-green, olive, orange, drab, brown, russet or reddish brown complexion; and others are covered with yellow gold. The pine, fir, hemlock, and other ever greens, are greener now than ever. No ribbon on a lady's hat, no colors in her painted muslin robe, no well assorted nosegay, ever presented a gayer variety of tints than now adorn the mountain forests. Every thing looks gay. But this season of peculiar beauty will be of short continuance. In a few days all these bright colors will fade, except those of the evergreens; and then all the leaves will be of pale brown, of death-like clay color, and will have fallen to the ground. Then comes sad autumn, when the trees lift up their naked arms towards heaven, seemingly to deprecate winter, and to implore returning spring. Then the leaves are driven hither and thither upon the earth, by every changing wind, like the human family agitated by wars, plagues, tempests, political revolutions, and ecclesiastical oppressions, until they are gathered together in thick drifts and matted down by rain and frost, to thaw, and freeze, and rot.

This gay autumn seems to me like some short season in human life. The sprightly and beautiful young widow, who two or three years ago buried her youthful husband, a few months after their nuptials were celebrated; and who retaining the mellowness of grief without its sadness, is about to be wedded again, is in the midst of *gay autumn*. She is now gayer than ever; but her rainbow colors will soon fade, and all her beauty will descend to the earth.

The author who has just finished his chief work, and finds it begins to be extensively read and admired, is in his gay autumn; his future productions will be inferior, and soon his name will pass away with names of thousands of forgotten writers, whose books were, but are not.

The eloquent orator at the bar, in the forum, in the pulpit, on whom listening throngs hang attentive, who was never superior to himself in his present maturity of intellect and force of invention, and readiness of utterance, is in his gay autumn: he has reached the acme of his popularity, which will soon decline.

The man of middle age, for a short time appears to stand still on the summit level of his bodily strength and mental vigor, and to survey with delight all the surrounding scenes of life, which descend from him in every direction. He would gladly find it *gay autumn* with him during the remainder of life: but ah! his eyes will soon lose their natural force, he will require more light to mend his pen; his hearing will be less quick; he will pronounce some words with more effort, and less distinctness of articulation; he will be less inclined to honorable enterprizes; he will more readily than formerly anticipate difficulties; he will be more careful, but less prompt; he will desire more retirement from the busy scenes of men; he is in the down hill of life; and a few locks in the course of his canal will let down his stream of life to the unfathomable ocean.

Reader, hast thou passed the spring and the summer season of human life? So has thy friend, the editor. Is it autumn with the powers of thy mind and the affections of thy heart? So it is with the editor's. Is it *gay autumn* with thee? Expect soon to fade. That it is *gay autumn* with the editor, he does not choose to say. Perhaps this season with him has already passed. From his silence let each reader form his own opinion. One thing is certain, that all who have passed their forty-fifth year ought to bear some ripe fruits.—*Philadelphian.*

MORAL RECTITUDE.

Most people imagine that wickedness consists solely in the commission of important illegal actions. In their eyes, if a man steal, or commit a murder, he is entirely bad; and if he do none of these things, and steer clear of all similar offences, he is good and virtuous. This is not altogether correct. We sometimes meet individuals deeming themselves irreproachable; and so confident in their own excellence, that they will kneel, and pray to heaven for punishment on the heads of sinners; yet who, in the domain of private life, where they are amenable to no other tribunal than their own hearts, practise unprincipled cruelty and intemperance. The father who is always scolding and domineering over his helpless children, shading the sunshine of their youthful days; the husband who tramples down the feelings of his sweet wife, and disregards her claims to his gentleness, because he has the power to do so; the lawyer whose eager thirst for gain makes him willfully assist the licentious and the wicked, and become a filthy tool to crush the rights of the innocent by means of his professional skill, overlooking every thing pure and noble, for his fee; and a thousand other similar characters are, to me, always base and loathsome, especially while wearing the honors of virtue, and enjoying the advantages of wealth and rank. I can pity the victim of guilt upon the scaffold. At the sight of him a thousand humane thoughts rush through my mind; and when I see him paying the dreadful forfeit of crime, it seems almost as if his account were cancelled, and I sympathize with him in his misfortune; not because he is punished, but because he is guilty. Even the offender whom a single crime, resulting, perhaps, from some terrible and maddening necessity, has not brought to the scaffold or to the prison, but has covered with shame in the eyes of men, even him I can pass without revolting; for poverty and a bad name are penalties almost as awful as the dungeon or the scaffold. Wherever such a creature goes he has a blight upon him. The brand is on his forehead. The finger of heaven has marked him like Cain. All men know him, and hate him. Every avenue to profit is closed against him, and he is shut out from every haunt of pleasure. Even in a crowd of strangers his eye is abashed, and his heart, for he knows not how many there are among them who recollect him, and loathe him, and regard his touch as contamination. Poor wretch! who can look on him without pity? But when evil passions appear in the high places of life, in some bad man whose cunning alone keeps him from falling beneath the sword of justice, he stands out before me as a being to be truly despised. I wish my fellow citizens could have more independence, and frown on such a man, no matter whether he be rich or poor. Avoid him; hate him. Vice is always hateful. Do not pour all your wrath on the heads of criminals who are helpless and wretched, but meet the bold, proud, powerful sinner with an uncovered front, and blush to pay even a nominal homage to wickedness, simply because it has been audaucious and successful.—*New-York Mirror.*

Prospectus for the Second Volume of the

CHRISTIAN MESSENGER,

Devoted to the Doctrine of Universal Benevolence, the defence of Liberal Principles, generally, in Religion, and miscellaneous reading, of chaste and moral tendency.

The first Volume of the Messenger, closed on the 27th ult. The Second commenced Nov. 3d.

In presenting proposals for the 2d Vol. few observations will be necessary in explanation of its objects, and those few cannot, perhaps, be better expressed than in the language of the prospectus for the first volume. "Its primary design is to 'plead the cause' of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL."

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